

PHILANAX
PROTESTANT
OR
PAPISTS
Discovered to the
KING

As guilty of those Traiterous Positions and Practises
which they first *Insinnated* into the *worst* Prote-
stants and now *Charge* upon all:

To which is added

PHILOLAUS
Or Popery discovered to all Christian
PEOPLE

in a serious diswative from it.

For further justification of our Gracious King, and
his honourable Parliaments proceedings for the
maintenance of the Act of Uniformity.

LONDON, Printed in the Year 1663.
and are to be sold at the Royal Exchange, West-
minster-Hall, and most Book-sellers Shops.

THE

PROTESTANT

OR

PAPIST

IN

KING

OF GREAT BRITAIN

IN PARLIAMENT

ASSEMBLED

THE

PEOPLE

OF GREAT BRITAIN

IN PARLIAMENT ASSEMBLED

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PHILANAX

OR

The PAPISTS discovered unto the King.

SECT. I.

NOW the Popish Party being disappointed in their great design for Indulgence. 1. B, the care of our gracious Sovereign; Who will neither be provoked by the affronts of some that call themselves Protestants, nor enticed by the favours and civilities of those that call themselves Catholicks to do any thing in prejudice of the Faith, *Once delivered to the Saints.*

2. By the vigilancy of Orthodox and good Bishops and Ministers who stand fast in the faith and are set for *The defence of the Gospel.*

3. By the honourable interposition of those most Noble Lords who *search the Scriptures*, the first Counsels, and fathers. *Whether these things are so?*

4. By the resolution of the most Honourable the Commons of England in Parliament assembled to stand by the grand establishment of the Kingdom.

5. By the Ingenuity of our two most excellent
A Queens

Friedrich 4/29/31 876 (542)

Philanax

Queens who will not unseasonably interpose to gratify a few mens opinions against the conscience of a whole Kingdome: Now the Popish Party I say thus happily disappointed of their designe against the Church of England, and the Protestant Religion grow desperate and shake off all modesty; Ingenuity; and fear; Now they dare Publish to the world a *Caveat to all Kings, Princes, and Prelates against the Protestants*: Under pretence of some mens miscarriages Involving all, now they dare charge us with those Principles against Government which they themselves teach, with those treasons which they act, with those Rebelions which they promote: which our Learned and sober writers disown, our Confessions and Articles of Religion oppose, and our Religion discountenanceth, no Religion in the world stating government and obedience on better principles, enforcing them upon higher motives, Or securing them by better Lawes than ours: We your most Loyal Subjects who look upon you as *The light of our eyes, as the breath of our nostrils, as the crown of our head: Who make prayers and supplications for you and all that are in authority under you: who obey you for Conscience sake: & cannot resist you, knowing that whosoever resisteth resisteth to his own damnation, who must needs be subject to you, as supreme and to those that are in Church & State sent by you: who fear God and honour you our King and meddle not with them that are given to change: for we know their calamity shall arise suddenly, and who knoweth the ruin of them both: Who dare think no evil of you, not in our hearts much less murmur and speak evil against you: Who though*
your

your Spirit should be stirred against us, yet *will not stir out of our place*: who dare not call you to any account of your matters--- nor say unto you, what *do you*: who with the *antient Christians worship God above all*: and obey honour and reverence you as next unto God on earth? *We* to vindicate our selves; to inform the world aright; to shew the true grounds of our late misery: and the present opposition to Government: and to confirm your Majesty in your very good affection for the Protestant religion: and in your just care against the growth of Popery, a care that equally tends to your honour and security, and our comfort. *We* humbly desire the world may know that it is not any private respect or opinion, its not any kindnesse you have for heresy or schism. Its not any cruelty or persecution that you provide just laws against Popery a new, or execute those that are already provided: but its a royal care you owe your own Government and safety both which are indangered by those unworthy principles first asserted by the Pontificians and then taken up from them by the loose, giddy, turbulent, and discontented sort of Protestants that have nothing indeed of Protestants but the name: for you know

1. They teach that the Magistrate hath nothing to do in matter of Religion, hath no power to restrain or punish any man in any matter that hath but the colour and pretence of Religion. *Contzen polit. c. 16. Bellarm. 5. de pont. --- A 2 de Primatue*
 In vain do you Govern if these men and these positions be endured: one mans Religion is to revile authority, the others Religion is to rebel: anothers Religion

Religion is to raise scandal upon all publick establishments, anothers religion is to refuse all manner of oaths whether of Allegiance or Supremacy &c. anothers Religion is to deny all ordinances, ministry, Church duties, &c. anothers Religion is to disturb all congregations and meetings: but you must sit still, and let these men play all these prancks under the notion of Religion, you must endure all these extravagances, *Least you should persecute, or oppresse tender consciences*, your Subjects may be perverted, your people may be debauched, and your Kingdomes seduced from their Allegiance and Loyalty by men of desperate principles, and you all the while not stir, for the *Magistrate hath nothing to do in matter of Religion*; we your poor Protestant Subjects thought that you as *Nebuchadnezzar* and *Darius* among the Persians as the Governours among the Grecians *whose first care was Religion*, as the Roman Kings, Senates and Emperours whose great prudence *it was not to admit of a strange Religion*, as the Primitive Governours who as appears by their Laws, Orders, Institutes, and *nemo Canons*: Laid out their highest endeavours for the settlement of the true Religion, and as your Ancestors of blessed memory, who are famous for nothing more then for being defenders of the Faith, had power to defend true Religion, so that under you by the influence of that Religion we might lead peaceable and quiet lives in all *godliness and honesty*: but alas! temporal Princes saith *Sharez must meddle with temporal matters*: they must let men be of what principles they please though never so dangerous, they must look on their Subjects divided with different religions

Arist. pol. 1.
Val. Mar 16.
Halic. l. 2.
Justinian l. 2.
Theodor l. 6.
Euseb. vit.
Const. 3. 13.
Socrates
eccles Hist. 6.
Niceph. 8. 7.
Theodor. ecl.
H. 4. 4.
Surius
Concil. Tom.
8. & 2.

religions which lead to different conversation and to confusion and every evil work : for why should they saith *Costerus* the Jesuit meddle with the affaires of the Church of God.

2. We your Loyal Protestant Subjects were really perswaded that *there was none above you*, to whom you should give account of your selves but God : and that there were no Christians that durst say that any men or estates of men were above you in your Dominion, ha poor we ! alas it seemes there are some 50. learned witters of that one society of Jesuits, who in several printed books which you may see in *speculum Jesuit.* p. 187. 188. who have dogmatically asserted that the Pope hath absolute power over Princes to change Government as God to pull down some Kings, and set up others as *Bensarchius* profanely speaks, not onely to excommunicate, but judicially to suspend to mult with tempor all penalties, depose, dethrone, put to death, and destroy any Christian Emperours, Kings, Princes, Potentates, by open sentence, war, force, conspiracies private assassinations, and to give away their Crowns and Dominions to whosoever will invade them by treason or rebellion at the Popes command : who may translate Kingdomes to whom he pleaseth, all Kings deriving their Crowns from him alone, upon their good behaviour at his pleasure.

We are of opinion that the Government of the Church is enough, if not too much for the Pope and innocently perswade ourselves he need not be so busie in other mens matters, but we know nothing, we are taught by the Papists that *non solum potest Papa &c. sed debet &c.* That the Pope not onely

Dang prin.
Bilson. Chr.
sub. l. i.
Carel. jur. l. 1.
confess. fid.
Oon, Eccles.
Arrie. Church
Engl.
Fides Jesu. 1.
Vid Hospin.
thist. Hist. 4.
Mercure Hist.
p. 1 p. 884.
Sanctarel. de
haz.
Extrau. de
obed.
Dr. Cracanth.
Popes mon.
Bis'n corup.
R. p.
Thuan.
passim.
Hist. 1 Tom.
hoc 3.
Du Plest's
Hist. Pap.
an l many
more gathered
together by
Goldastus. 1.

Mystery Jes.
Anticom
printed Anno
1633.
Censura sa-
cræ theologiæ
Paris in Li-
brum Anti-
sanct. Paris
Pory 1626.
Alphonsa di
varos Tolet.
dec aratio ad
reges.
Christianos
stragem.
Aulic. iuc.
Jes. idmonarch
oribis sibi con-
ficiendam A.
1641.
King J. to all
Christian
K ings.

In voce
Tylen.

only can but ought to shew himself above Princes, why say we? why say the Jesuits of Paris against *Arnoldus*: to keep them (that is Kings) within their duty that in case of heresie, schisme, disobedience to, Rebellion against the Pope, and see of Rome, Male administration, refusal, to defend the Pope Insuffici-ency to govern negligence, vitiousness of life, Incor-rigibleness, Tyranny: or as *Sanctarellus* taught, & our late disturbers learned the necessity of Publick good, or the safety of the Church and State, or the cause of God: guess now who set up the high Court of justice. Now that your blood may not rise against this here is nothing unequal or unfit. For saith the said *Sanctarellus*: *multum æquum, & reip. expediens ut sit aliquis supremus Monarcha, qui Regum ejus mo-di excessus noscit corrigere, & de ipsis justitiam ministrare*, i. e. in English, demand justice, justice against delinquency, set up a high Court of Justice.

3. We and the more harmless part of the world thought that no man could lay his hand upon you the Lords Anointed and be guiltless and would teach men that you are secured by the laws of God & men against all the assaults of the sons of violence. But we are a soft headed and short sighted people *Emannal Sa*, that dangerous Papist assures us, that *lata sententia quisque potest fieri executor*, any man may rid us of a Tyrant, but sure none of those that have sworn obedience to him may lay violent hands on the King: *etiam qui juraverit &c.* yea he who hath sworn obedience, if the Prince will not be ruled---sure every man can not do it, *potest autem e populo*: any man may do it any man that is careless of his

his own life may be master of his Sovereigns--- yes, but say some smooth tongued apologist, this was rashly spoken--- do not deceive your selves--- 40. *Annus In cubui* saith the solemn D. I studied it, 40. years,--- a well studied, point I assure you : but his friends do not own him,---no ile warrant you, why this book of his is the ordinary manual of the fraternity: Its the Bible that belongs to the society of Jesus : I hope you will say no man talkes at this rate but this melancholly father.

Ans. If there be but one traytor among the Jesuites they are much wronged,--- alas he was but a dull melancholy man indeed to *Mariana*, who tells us that we need not stay for the Popes order, if a company of learned and a few discontented men do but agree upon it. *Jure interim potest*, he may lawfully be killed : but the Learned are many of them honest, most of them ingenuous, and all depending upon the the Prince, nay then we need no more ado saith *Ozorius* but any man may consider the Law, and the matter of fact, and if the case be evident he may proceed to execution presently, here is as *Hugh Peters* said a short way to work, and that all mortals may not loose themselves in insignificant, general *Mariana* tells you how it may be done particularly by poisoning a chair as the Conclave at *London* resolved to dispatch *K. Charles* the first, (It was Jesuites that saught that excellent Princes blood.) or by poisoning saddles, as *Lopez* should have served *Q. Elizabeth*, and this he saith is an excellent way, for it is the Moors way in *Spain*.
3. By poisoning Boots to asgouty *Henry of France* was cured of all diseases. And this is a good way

De Reg. Infr.
l. c. 1.

Infr. l. c. 3.

Ibid.

Anno 1640.
Ibid.

Hist Fam. H. too, *quel est Artifice Roi maris*. 4. By poysoning
 4 Hist Cal. 1 gloves, and by this slight of hand they complemen-
 1. p. 126. ted *Joan Albretta Q. of Navarre* to death onely for
 See Dr. white. favouring and protecting the Protestants in *France*
 way c 10. p. against their violence. 5. By stabbing as they let out
 46. Grinston. *Hen. 3.* and *H. 4. of France* great souls into an other
 Hist. Xeth p. world, and by Pistoling as they served *William Prince*
 764. Thuan. of *Orange* Anno 1584. which great man they sent
 1 77. within three dayes into another world. 7. By a stone
 3 Jac to c. 1. poyson wherewith men may be seven years a dying,
 2, 6 Arraign. going to another world by piece-meals, and dying
 Traytors. dayly as *Stephen Botshay* of *Transylvania*. By Pow-
 der the Fryers invention, as they designed to blow
 up this whole Kingdom assembled in Parliament.
 Villany was innocent afore, and the world simple,
 now it was compleat, and raised to the utmost that
 Hell could attain to ——— What say the good honest
 Priests? do they disown *Mariana*, and disclaime his
 doctrine? It were well for the Christian world if you
 did. Indeed the whole Vniversity of *Paris*, Anno
 1625. and 26. censured *Znares*, *Bellarmino* and
Mariana for these passages, as not only most pern-
 icious, detestable, damnable, erronious and pertur-
 bing the publick peace, but likewise as subver-
 sive of Kingdoms, States, Republicks, seducing sub-
 jects from their obedience and subjection, and stirring
 them up to wars, factions, seditions, and the Murders
 of Kings. But what say the whole Society in their
 apology 1610. They are all enemies to the name of
 Theol. Hon. Jesus that condemn *Mariana*. &c. for any of these
 1. c. 13. Doctrines. O how *Gretzer* is taken with *Marianas*
 See Benson. book, how pious, how useful, how elegant, Is the least
 Chap. recon-pence he can have for this work to give *Ma-*
 Chasner. *riana*

riana a name in the Amphithatre of honour. *De Onan* the Provincial of *Toledo* would have lived and died reading that book, *Iterum, & tertio Facturus &c.* again and again would he have read *Marianaes* excellent book if he had been at leasure. Yow will say are such things as these licensed? Licensed, yes by any means, *Hoyveda* the visitor general of the Jesuites sayes, he could do no less then licence that pretty thing, *ut approbatum a viris doctis, gravibus ex eodem ordine*, as approved by learned and grave men of the same order, you may guess what they are by *this*. *Arnold* indeed arrests them at *Paris* for these tenents, but they cry *Veritas defensa contra actionem Antonii, Arnoldj, the truth* (a sad truth really) the truth defended against the Arrest of *Arnold*. Nay but we wrong them this business of King-killing is but a disputable question which some may hold one way, and others another. Not so neither saith *Bellarmino*, *Non opinio sed certitudo, its not onely an opinion but a great certainty: res certa, & explorata*, you must look upon them in this point as in others *Infallible*.

Bishop Taylor
Serm Dedic.
to the late
Archbishop of
Canterbury.

15 de Pont.
Rom. contra
Parl. 1.3.

But you will say, I pray deal faithfully with me, do you think the Church of Rome holds such dangerous positions.

Ans. 1. Ecclesia erreret si impune &c. If the Church should offer to let Kings go unpunished, it should erre? though it be built upon *Cephas*, though it be otherwise infallible: though its faith should never fail yet in this it would erre: *Bellarmino* saith in one place, if the Pope perswaded a man to go to hell it were a sin not to believe him: if he teach a damnable error he is yet infallible; always provided

he doth not teach that dangerous error, That Kings ought not be brought to justice, If he doth he *erres.*

Apol. Gor.
c 3.

Philop. Sect. 2.
de offic. Princ.
Chr. c. 5.

Trethar. deb.
Watsons
quoad. p. 295

2. That you may be sure the Church is right in this point, *Bellarmino* tells you, *ex autoritate frequenti Ecclesia facit, &c.* The Church doth these things Frequently: Its a very usual thing it seems, say saith *Johannes Eudemon*, mistake not your self, this Doctrine, *non est Jesuitarum propria, sed totius Ecclesia*, to give the Jesuite his due, it is not the Doctrine of the Jesuits only, but of the whole Church; yea that the world may know the Jesuits are well backed, *Universa Theologorum & juris consultorum Scholasticorum Schola*, saith *Creswell*: The whole School of Divines and Lawyers, make it a Position certain and undoubtedly to be believed, that if any Christian Prince whatsoever, shall manifestly turn from the Roman Catholick Religion, or desire or seek to reclaim others from the same, or but favour or shew Countenance to an Heretick, he presently falleth From, and loseth all Princely power and dignity, and that by vertue and power of the Law it self, both Humane and Divine, even before any Sentence pronounced against him, by the Supreme Pastor and Judge; That thereby his Subjects are absolved from all Oaths and Bonds of Allegiance, to him as to their Lawful Prince; nay that they may and ought (provided that they have competent power and force) to cast out such a Prince from bearing rule amongst Christians, as an Enemy to his own Estate and Commonwealth, and that the Kingdom of such an Heretick or Prince, is to be bestowed at the pleasure of the Pope, with whom the people upon pain
of

of damnation are to take part, and fight against their Sovereign.

Lord (you will say) can any men after so many Oaths and Obligations upon the Pope, or others Insurrection, rebel against their lawful Sovereign?

A. Aas! do you not know that children are deluded with Rattles, and men with Oaths --- Papa *potest quanquam absolvere de juramento fidelitatis*, when you have taken all the care Imaginable to oblige men to peace and Obedience, the Pope can absolve men from all their Oaths. I pray hear how the Iesuite in Bishop *Usher*, would make a fool of the wise King *James*, and the Parliament that formed the Oath of Allegiance; *sed vide* (saith he) *in astutiâ quanta sit simplicitas, &c.* But see what simplicity here is in so great craft! when he had placed all his security in that Oath, he thought (I poor man, how contemptible this Jesuit looks, upon an excellent King and his August Parliament) he had framed such a manner of Oath with so many circumstances, which no man could any way dissolve. But he (poor man) Could not see that if the Pope dissolve the Oath, all its knots whether of being faithful to the King, or of admitting no dispensation, are accordingly dissolved: Thus (now he was teaching the world a strange doctrine saith he) I will say a thing more admirable; you know I believe, that an unjust Oath if it be evidently known to be such, or openly declared such, obligeth no man: that the Kings Oath is unjust, is sufficiently declared by the Pastor of the Church himself: you see now that the Obligation of it is vanished into smoak, and that the band which so many wise men thought was made of

Eudem. Apol.
Gorn. Suarez,
def. 6n. 6.

B. P.
Epist. I R.
Impr. Anno
1609.

Iron, is lesse than straw: a trick to over throw the world.

But sure no Christians will be so wicked as to attempt such things against their Sovereigns.

Philopater, p.
110. l. 6.

Ans. They must -- hear what Father *Creswell* saith, *Certe non tantum Licet sed summa etiam juris divini necessitate, ac praecepto, Imo conscientie vinculo, extremo Animorum periculo hoc incumbit*, certainly this is not onely Lawful, but necessary, as that which is incumbent upon all Christians upon no lesse obligation, than that of Divine law and command, of the bond of their Conscience, and the utmost danger of their soules. --

But the Counsel of Constance hath denied that it is lawful for any private men to attempt any thing against Publique authority. --

Alas! What is that? as they resolve in other things *Non obstante sic: Scriptura* -- so in this Case, *Non obstante Concilii const. decreto licitum est privatis &c.* Notwithstanding any decree of that Counsel by the authority of the Pope who is above all Counsels, Private men may, *Omni ratione & vi*, by any means, no matter what, so it be successfull attempting the destroying of an heretical or a wicked Prince.

Bell. de Parl.
33. 6.

How may a Prince be safe in that Case?

Ans. *Bellarmino* told *K. James* of famous memory, *si secure, regnare velit Rex &c.* If the King would reign with safety -- if he would secure his mens lives and his, then let him suffer the Catholicks to enjoy their Religion -- Wellfair thy heart *Bellarmino* -- that was plain *English*.

It seemes that if the Roman Catholicks are not pleased

pleased there is no security for King, or People, but may not a Protestant King enjoy the Liberty of his own conscience as the Papists desire Liberty for their consciences.

Ans. No it is not (saith Bellarmine de Pont. Rom. lib. 2 cap 7.) For Christians to tolerate an Heretical King (and he that cannot come up to all the abominations of Rome is Heretical) if he endeavour to draw his Subjects to his Heresie or unbeleif: but to judge whether a King doth draw to Heresie or no, belongeth to the Pope, to whom the case of Religion is committed: therefore it belongs to the Pope to judge a King to be deposed or not deposed.

We Protestants indeed did think that we should be obedient unto the death rather then resist as all the primitive Christians did, who said they could dye but they could not disobey.

Alas, We are deceived, alas! if the primitive Christians did not depose the Emperors, it was because they wanted strength and not because they wanted will saith Bellarmine: so that no Prince is safe any longer than he keeps under the Papists and as they would perswade the world all Christians too when there is evident knowledge of the fact, Subjects may Lawfully exempt themselves from the power of their prince, before any declaratory sentence of a Judge, so they have but strength to do it: hence it followes that the Papists of England and Saxony are to be excused (saith he) that do not free themselves from the power of their Superiors, nor make War against them because commonly they are not strong enough.

It is indeed generally and charitably believed that

Tred Ep. ad
Pope Greg 9
Innocent. 4
Record by
Math.
Paris, p 332
Mr. Prynne
Epiat. before
Vindic.

that the Pope raiseth his power over Kings and Princes, onely for their, and the Churches spiritual good Ah narrow souled We look about you and It hath (saith one) been one of the most detestable crimes, and highest Impeachment in the world against the Pope of Rome that under a Saint like religious pretense of advancing the Church cause, the Kingdom of Christ, they have for some hundred of years Usurped to themselves (as sole Monarchs of the world in the right of Christ, whose vicars they pretend themselves to be) both by Doctrinal position, and treasonable practices, an absolute, Sovereign, Tyranical power over all Christian Emperours, Kings, Princes of the World (who must derive and hold their Crowns from them alone, upon their good Behaviours at their pleasure) not only to excommunicate, censure, judge, depose, murder, destroy their Sacred Persons: but likewise to dispose of their Crowns, Scepters, Kingdomes, and translate them to whom they please.

Vid. Sund.
Serm ad
Clerum, 2.

Thus O Kings are you served in *ordine ad spiritualia* by the Papists -- while *We* poor Protestants think *That we cannot do any evil against you: that the greatest good many come to us, or the Church thereby.*

Vid. Cook, 7.
Theol. 1.

If men came to us to discover any design against your Sacred Majesty (whom God preserve) and asked our advice about it, we must needs have abhorred it as treason and have charged them not to touch Gods annointed and have urged them with this: *can a man touch the Lords annointed and be guiltlesse.*

If they come to Garret in England about a powder plot:

plot: or to *Guignard* in *France* about a murthers;
Tirannus jure Interini potest, say the one its good
 and commendable and *Heroick*, saith the other and
 both dismisse them, with their blessing, prayer, and
 absolution.

When those licentious men among us acted as we
 are verily perswaded by Jesuitical Insinuations, and
 Popish principles: assaulted and murdered his late
 Majesty of blessed memory -- *We* were all amazed: vid. et l.
Regis Elench.
Mo. 1
 Our Nobility offered to dye for him. our Clergy,
 writ, prayed and preached against it, our whole
 Nation abhorred it; some dyed at the very hear-
 ing, others were distracted, and the whole face of
England, Scotland, and Ireland, gathered black-
 nesse.

When *Clement* murdered *Hen.* the 3d. of *France*, vid. Proc.
Pul.
Voiez commends him, the Preacher at *Colen*
 connes a whole Sermon to extol him, and the Pope
Sextas Quintus, makes a solemn Panegyrick upon
 him on *September 11. 1589.* in the Consistory in-
 order to his Canonizations -- Comparing him to
Ehud, and *Eleazar* -- And concluding with this me-
 morable saying, *I pray God finish what he hath begun.*

When *Ravillac* stabbed *Hen.* the 4th. of *France*,
 he hath no lesse then two Apologies made for him,
 the one by *Veruna*, the other by *Guignard*, who
 writes as if he would have done as much; himself yea
 he saith that *Clements* murther was most Heroical,
 and most praise-worthy, -- adding moreover these
 words; -- if we in the year 1572. on *St. Barthol-
 mews* day (in the general Massacre of the French
 Protestants) had cut off the Basilicon vein (*H. King.
 of Navarre*) we had not fallen out of a Feavour, into
 that

that plague we now find --- *sed quicquid delirant reges plectuntur Achivi sanguini parcendo*, that K. Henry should be but over mildly dealt with, if he were thrust from the Crown of France into a Monastery, and there had his Crown shaven --- that if he could not be *deposed without a War, a War must be raised against him*, but if a War could not be levied against him: the Cause being dead---

Let him be privily murdered (as he was) and taken out of the way: --- and when this Guignard was justly executed by the Parliament of Richeome makes an Apology for him: and the whole Society exprolulates against the Arrest of Parliament.---

We say to this day of the powder Traytors: *Cursed be their wrath, for it was cruel: and their anger, for it was fierce: --- our Souls come not yet into their secrets: --- Bellarmine* he hath written an Apology for Garnet, --- Gretzer hath seconded him: *Eudæmon* he goeth along with him: --- the whole Church hath Canonized, the Traytors Hallowed the Treason, and consecrated the Villany. ---

We your Protestant Subjects stood firmly to your Predecessor Hen. 8. Obeyed heartily that Godly Prince, Ed. the 6. suffered patiently under Q. Mary: assisted our Gracious Q. Eliz. with our prayers, lives, and fortunes: opened the way cheerfully and unanimously to your famous Grandfather King James, to his hereditary Dominions and Territories: and the soulder part of us had the honour of being involved in the fate and ruine of your Father of blessed Memory, --- that Royal Champion, and most resolved Martyr for the Protestant cause.---

The Papists in the mean time oppose, resist, abuse,

buse, affront, revile, and excommunicated *H. 8.*--- rebelled with *Ket*, and other Northern men, against *Ed. the 6.* --- they incite *Q. Mary* to destroy and banish her Subjects in whom consisted her strength and honour. They excommunicate *Q. Elizabeth*, encourage *Cullen* and others to murder her, assuring them it was not only lawful by the Laws, but that *they should merit Heaven and Gods favour by it*: Further adding with *Jacques Francis*, That the Realm of *England*, then was and would be so well settled, that unless *Mrs. Elizabeth* (so he called *Q. Elizabeth*) were suddenly taken away: all the Devils in Hell would not be able to prevail, to shake or overturn it: --- there was a Bull that came along with the Spanish Fleet in 88. *When in it was expired* --- That the Pope, by the power given from God by Lawful Succession from Catholick Church, for the defection of *H. the 8th.* who forcibly separated himself and his people from the Communion of Christians, which was promoted by *Edward the sixth*, and *Elizabeth*; who being pertinacious and impertinent in the same Rebellion and Usurpation: Therefore the Pope incited by the continual perswasions of many, and by the suppliant prayers of the English men themselves. N. B. Hath dealt with divers Princes, and especially the most potent King of Spaine, to depose that woman, and punish her pernicious Adherents in that Kingdom, &c. he adds moreover that Pope *Sextus* before him prescribed the Queen, and took from her all her Dignities, Titles and Rights to the Kingdomes of *England*, and *Ireland*, absolving her Subjects from the Oath of Fidelity and Obedience: he chargeth all men upon pain of the wrath of

God, that they afford her no favour, help or aid, but use all their strength to bring her to punishment: and that all the English joyn with the Spaniard as soon as he is Landed: offering rewards and pardon of sins, to them that will Lay hands on the Queen, --- and so shewing on what Conditions he gave the Kingdom to the King of Spain. --- Read the rest there, for though dangerous it is worth the reading.

When We received King James your Grandfather, and him your self, and we hope your posterity to whom we do and may acknowledge, that by you we enjoy great quietnesse: and we hope many worthy deeds may be done to this Nation by Your providence, which we shall accept alwayes in all places with all thankfulness: When I say we received that excellent King with all cheerfulness, there was a Bull from Pope Clement the 8th. directed to H. Garnet Superiour of the Jesuites in England: Whereby he Commanded all the Archpriests, Priests, Popish Clergy, Peers, Nobles, and Catholiques of England, that after the death of Queen Elizabeth, by the course of nature or otherwise, whosoever shall lay Claim or Title to the Crown of England (though never so directly, or nearly interested by descent) should not be admitted unto the Throne, unlesse he would first tolerate the Popish Religion, and by his best endeavours promote the Catholique Cause; unto which by his solemn and sacred Oath, he should Religiously subscribe, after the death of that miserable Woman, (so he styleth Q. Elizabeth.) By virtue of which Bull, the Jesuites after her decease diffwaded the Romish Subjects, from yielding in any wise obedience to King James as their Sovereign; --- Infor-
much

much that the Catholiques durst not be good Subjects: until Parsons and Champions, procured them an Indulgence to that purpose from the Pope.---

And what do you think would Cobham Gray &c. have done? They say they would have surprized K. James his person before he was crowned, and his Son, H. and Imprison them in the Tower of London. In Dover-Castle, till they enforced them by durance to grant a free toleration of their Catholick Religion, to remove some evil Counsellors from about them, (Evil Counsellors do you hear) Or else they would put some further project against them in execution to Cooke Inst. 7. de Pont. 1 c. 1 Jac. 1. *their destruction.*

But say the good Papists here --- really we abhorre all these Treasons. Be they Cath. P. 350.

A. Do you in earnest? --- it is well; but I will tell you a story: --- when the Parliament of Paris asked the Jesuites their judgement of Sanctarellus his Book, v. 12. (seeing their general had approved the Book, and judged the things there written to be certain, whether they are of the same mind?) they answered (that living at Rome, he could not but approve what was there approved of) But say the Parliament what think you? say the Jesuites the clean contrary --- say the Examiners; But what would you do if you were at Rome say the Jesuites? --- That which they do that are at Rome: at which, said some of the Parliament, what! have they one Conscience at Rome, and another at Paris? --- God blesse us from such Confessors as these: --- I leave it with you to apply it.

Not to be endlesse, hear what one John Brown a Priest, aged 72 years, saith of them: --- *Prynnes* Introduction, p. 202, 203, 204, 205, 206, 212.

See Maffiz
us V geus &
Petrus R. b. r.
deniera in vita
Ignatii Loyol.
Hayli s. M. cro
colme, p 17 9.

See Lewis
Owen his Jesu-
ites Look'ng-
glass, printed
London 16:9.
the Epistle to
the Reader, &
p 48 to 58 Ju-
bilæum, five
speculum Jesu-
iticum, printed
644. p. 307. to
213.
Hospin. Hist.
Jesuitica, l. 2.

The principal Instruments the Popes employed of late years, in these their *unchristian Treasonable Designs*, have been pragmatical, furious, active Jesuites, whose *Society* was first erected by *Ignatius Loyola* (a *Spaniard* by Birth, but A (c) *SOULDI-ER* by profession) and confirmed by Pope *Paul* the 3. Anno 1540. which *Order* consisting onely of *ten persons* at first, and confined only to sixty by this Pope, hath so monstrously increased by the *Popes* and *Spaniards* favours and assistance (whose chief *Janizaries, Factors, Intelligencers* they are) that in the year 1626. (d) *they caused the picture of Ignatius* their Founder to be cut in *Brasse*, with a *goodly Olive Tree* growing (like *Jesses* root) *out of his side*, spreading its branches into all *Kingdomes and Provinces of the World*; where the *Jesuites* have any *Colledges and Seminaries*, with the name of the *Province* at the foot of the *branch*, which hath as many leaves as they have *Colledges* and *Residencies* in that *Province*; in which leaves, are the names of the *Towns and Villages* where these *Colledges* are situated: Round about the *Tree* are the *Pictures* of all the illustrious *Persons* of their *Order*; and in *Ignatius* his right hand, there is a paper, wherein these words are engraven, *Ego sicut Oliva fructifera in domo Dei*; taken out of *Pf. 52. 8.* which pourtraictures they then printed and published to the world: wherein they set forth the *number of their Colledges and Seminaries to be no lesse* then 777. (increased to 155 more, by the year 1640.) in all 932. as they published in like *Pictures* and *Pageants* printed at *Antwerp*, 1640. Besides sundry *New Colledges and Seminaries* erected since.

In these *Colledges and Seminaries* of theirs, they had then (as they print) 15591 *Fellows of their Society of Jesus*, besides the *Novices, Scholars, and Lay-brethren of their Order*, amounting to near ten times that number. So infinitely did this evil weed grow and spread it self, within one hundred years after its first planting. And which is most observable, of these *Colledges and Seminaries* they reckoned then no lesse then 15 (secret ones) * IN PROVINCIA ANGLICANA, in the Province of ENGLAND, where were 267 SOCI or Fellows of that Society, besides 4 COLLEDGES OF JESUITES ELSEWHERE. In IRELAND and elsewhere 8 Colledges of IRISH JESUITES: and in SCOTLAND and otherwhere 2 Residencies of SCOTTISH JESUITES.

* Speculum Jesuitic. p. 210. See Romes Master-piece. & Canterbury's Doom, p. 435. &c. Hidden Work. o' Darknes 88, 144.

What the chief employments of *Ignatius* and his numerous swarms of *Disciples* are in the World; his own Society at the time of his Canonization for a *Romish Saint*, sufficiently discovered in their painted Pageants, then shewed to the people, (e) where in they pourtraied this new Saint holding the whole world in his hand, and fire streaming out forth of his heart (rather to set the whole world on fire by

Mercurie Jesuit, tom 1. p. 67. Speculum Jesuiticum p. 156.

- Combutions, Wars, Treasons, Powder-plots, Schismes new State, and old Church-Heresies, then to enlighten it) with this Motto; VENI IGNUM MITTERE: I came to send fire into the World; which the University of Cracow in Poland objected (amongst other Articles) against them, Anno 1662. and *Alphonſus de Vargas* more largely insisteth on in his *Relatio de Stratagematis & Sophismatis Politicis Jesuitarum, &c.* An. 1641. c. 7, 8. 24.

See Lewis Owen his running Register, & his Jesuited Looking-glass The Anatomy of the English Nunnery at Lisbon.

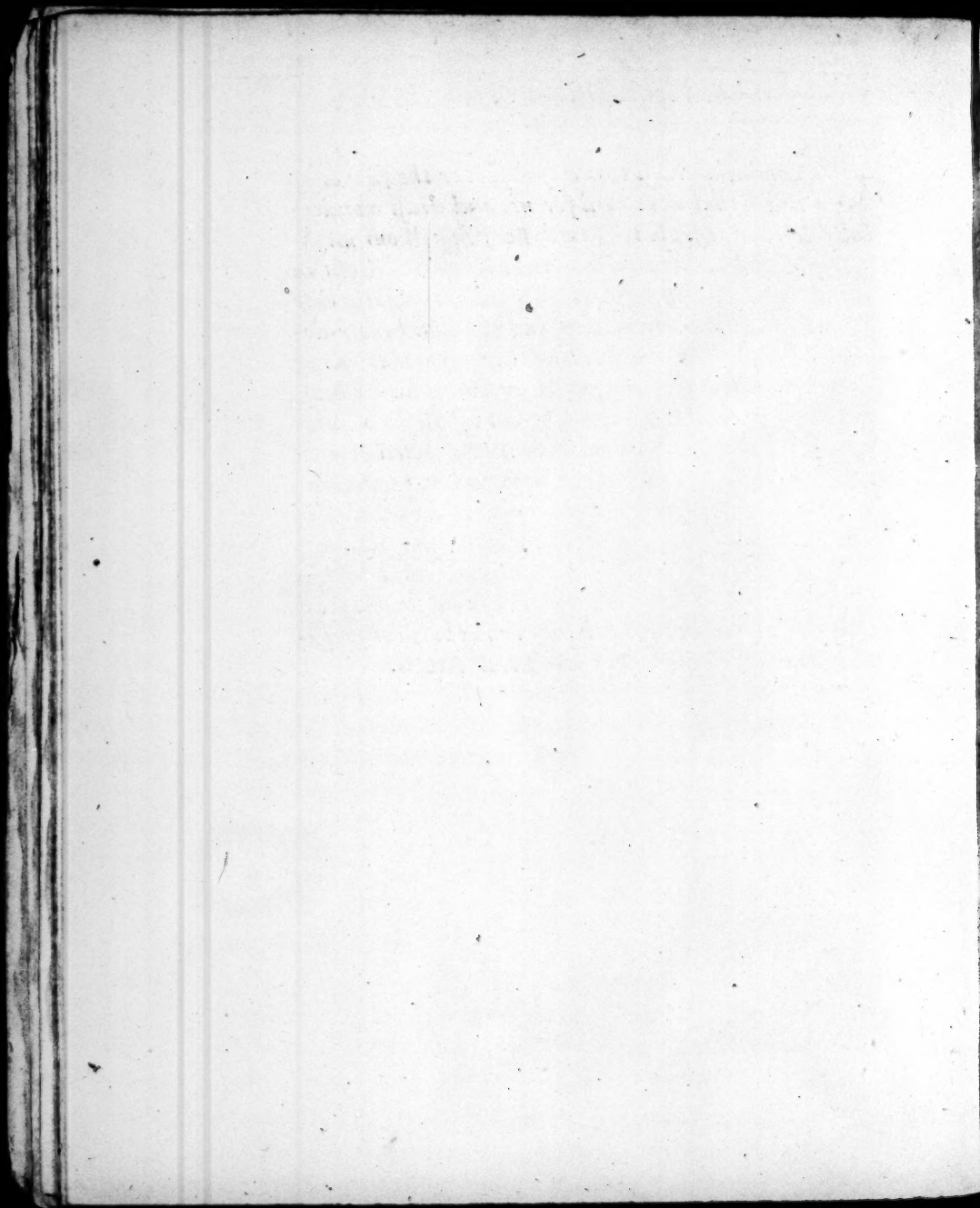
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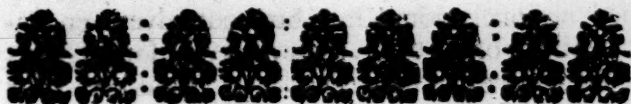
Their number being so infinite, and the (f) Pope
 and *Spaniard* too, having long since (by (g) *Cam-*
panella's advice) erected many Colledges n *Rome*,
Italy, Spain, the Netherlands, and elsewhere, for
English, Scottisb, Irish Jesuites (as well as for such
 secular Priests, Friers, Nuns) of purpose to promote
 their designs against Protestant *Princes, Realms,*
Churches, Parliaments of England, Scotland, Ire-
land, and to reduce them under their long prosecuted
 (h) UNIVERSAL MONARCHY over them, by
Fraud, Policy, Treason, intestine Divisions, and
Wars, being unable to effect it by their own power;
 no doubt of late years many hun. reds, if not thou-
 sands, of this *Society*, have crept into *England,*
Scotland and Ireland, lurking under several dis-
 guises; yea, an whole Colledge of them sate weekly
 in counsel, in or near *Westminster*, some few years
 since, under *Conne* the Popes *Nuntio*, on purpose to
 embroyle *England and Scotland* in bloody civil
 wars, thereby to endanger, shake, subvert these
 Realms, and destroy the late King (as you may read
 at large in my *Romes Master-piece*, published by the
Commons special Order, An. 1643.) who occasioned,
 excited, fomented, the first and second intended
 (but happily prevented) wars between *England*
 and *Scotland*, and after that, the unhappy *Differen-*
ces, Wars, between the King, Parliament, and our
three Protestant Kingdoms, to bring them to utter
 desolation, and extirpate our reformed Religion.

We conclude this Importunity with the Prayer
 on the 5th. of November for your Majesty.

O Lord

O Lord who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in bloud, insatiate and defeat their counsels abate their pride, assuage their malice, and confound their devices. Strengthen the hand of our gracious King Charles, and all that are put in authority under him, with Judgement and Justice, to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, or triumph in the ruin of thy Church among us; But that our gracious Soveraigns Realms, being preserved in thy true Religion, and by thy merciful goodnesse protected in the same, we may all duly serve thee, and give thanks in thy holy congregation, through Jesus Christ our Lord. Amen.





P H I L O L A U S :

O R,

Popery discovered to the People,
In a serious Diffusion from it.

*Dear Country-men, and beloved
in the Lord Jesus :*

YOU are so conscious of your Duty to Kings, so obliged to their Government, so faithful to their Person, so regardful of the peace and happiness you enjoy under them, every one under his own Vine, and under his own Fig-tree, and so sensible of the Misery of rebellion, disturbance and confusion; that we need not use any other argument to dissuade you from Popery than this, That it is a Religion *written in many of your dread Sovereigns sacred blood : a Religion whose prime Article (as some of them say) is Treason ; a Religion managed by conspirators ; and advanced by those who are born for the overthrow of States and Kingdoms ; who turn the world upside down.* We
D know

know your souls abhor these courtes, and detest these villanies : but this is not all ; this way threatneth not onely your Kings, but your selves, - endangereth not onely *Their* lives, but *your* souls : -- It's not onely a great *inconvenience* that hindereth your *peace* and *settlement* in this *World*, but a *mischief* that may hinder your *Salvation* in the next, We hope indeed that you have received the truth of your own Religion in much assurance ; that you are rooted and grounded in the Faith : Since you have searched the Scriptures (which the Papists kept from you) and finde that *these things are so* : Since you have felt the power and comfort of the Truth in your souls : Since you finde it owned by Gods wonderful dispensations in the World, whereby it's great, and doth prevail, and seated in your hearts by his Spirit : Since you see it eminent in the lives of many good men, and confirmed by the death of as many excellent Confessors and Martyrs, who vouch it with their last breath, and seal it with their dearest blood : Since you know it's owned by the Church of *Rome* its self (which hath nothing, which we may call a Religion, but *ours*, viz. The Scriptures, the Lords Prayer, the Creed, and the Ten Commandments, &c. to which they have added their own idolatrous, superstitious, idle and vain inventions, which is all the Religion they have differing from us.) We are perswaded that you will not easily be moved from the the hope of the Gospel. --- Yet that we may according to our duties assist our gracious Sovereign, and endeavour to establish your hearts, while he

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is establiſhing your Religion,-- that while he with the advice of his great Council, by a serious Law restrains you from Popery, for fear; we by serious motives may restrain from it, for conscience sake.--- The scandals given you are many, the seducers are numerous, their insinuations are plausible, their temptations are taking: you, many of you are weak, and we (the Lord forgive us) have been too careless, and almost asleep, while the Enemies sow Tares among us: therefore we must leave with you a few plain words, that you may have always before you; *Yea, that they may be in your heart*, that you may teach them diligently to your children, that you may talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. Many may write to you with more profoundness, none write to you with more sincere fervencie, and earnest desire to save you: and we are very sensible, that while exact learned writings are taken up onely by learned men, it is necessary that there be some plain discourses written, whereby the truth may with evidence be conveyed to you.

1. We taught you (who are our joy and crown, who we hope will be our rejoycing in the day of our Lord Jesus) we taught you a Religion pure and undefiled before God, --- which consists in solid virtue, serious holiness; an exact conversation, led soberly, righteously, peaceably, and Godly in this present World; a Religion perfect, right, pure, sure, faithful, holy, just, spiritual, lively, operative,

Psal. 119. 5.

Psal. 119.

118, 140,

hea- 138.

heavenly; that enlightheth the minde, sanctifieth the heart, reforms the life, --- frames a man after Gods own image, in righteousness and true holiness. --- We taught, and do teach you a truth which is after Godliness, a Mystery of Godliness; a Religion that may make you wise to Salvation through Faith which is in Christ Jesus; which may be profitable for Doctrine, for reproof, for correction, for instruction in righteousness; that you may be perfect, and thoroughly furnished unto all good works; *2 Tim. 3. 16.* in whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise. *Phil. 4. 8.*

Bishop Halls *dissuasive.* Alas! The Papists having nothing besides the Scripture, which we have as well as they (which yet you shall not read) but vain shadows of holiness; a gross form of godliness, which they cozen the Vulgar with, consisting in Latine service, Images, Tapers, Rich Vestures, Crosses, Sentings, Holy-water, Offerings, Prostrations, Processions, Pilgrimages, and other bodily exercises that profit nothing; whereas that true godliness which you profess is profitable for this life, and for that which is to come. They can teach you nothing but their own vain and useless inventions, whereby they make void the Commandments of God: nothing that may settle the heart, establish the conscience, satisfy the soul, weaken sin, strengthen grace, promote your comfort, or secure your eternity.

2. We have preached, and do preach to you

a Religion plain and close, which requires not so much shrewd and subtle heads, as good and honest hearts, *Luk. 8. 5.* The Testimony of the Lord, that is sure, making wise the simple. We made your way plain before you. They of *Rome* will perplex you with those infinite rules of Faith, which the Learned among them cannot comprehend: When you have endeavoured to know the minde of God in the Scripture, that you might believe, and in believing might have life, you have done nothing; there are endless traditions which no one man ever saw, which you shall never know, but yet must believe them: many Volumes of Councils which you never saw, you must receive; all the Popes Decrees, whereof some are not yet published, you must assent to, before you can be saved: To day you may believe all the Traditions, Councils, Decrees and Impositions of the Church of *Rome*, and be saved; and to morrow the Pope may set out a new Decree, or a new Article of Faith, which if you do not believe, you are damned: While you are here secure, you know not but that there is a new article of Faith defined by the Pope, which you do not know, and not knowing, cannot believe, and not believing may perish for ever. Ah! happy you who need not say, Who shall go into Heaven, or Hell, or the uttermost parts of the Earth to fetch down a rule of Faith from thence?----- The word is high, even in your hearts, and in your mouths.

3. We have perswaded, and do still perswade
you

you, that without knowledge, the minde is not good: we have intreated you to grow in all knowledge, and in all goodnes: and we cease not to pray that you may abound more and more in knowledge, and in all judgement: *You have a sure word of prophetic, to which, we say, you would do well to take heed, as unto a light shining in a dark place, a light to your feet, and a lanthorn to your paths.---* We say,---- when an holy wisdom entereth into your hearts and knowledge, it's pleasant unto your souls; discretion shall preserve you, and understanding shall keep you, to deliver you, &c.

There are those abroad, a part of whose Religion it is to make you perish for want of knowledge, to keep you under the power of darkness, that you may walk *after the vanity of your minde, having your understanding darkned; being alienated from the life of God, through the ignorance that is in you, because of the blindness of your hearts.---* That Scripture, which we have translated for you, which is your meat, your drink, your delight, sweeter then honey or the honey-comb, of more value than the world, must be taken from you; and if they prevail (as we know they will not) it will be no less than death, to read that word, which is dearer to you than your *lives*: your faithful Ministers, to whom you would have given your right eyes, must be removed into corners; yea, and must seal that Doctrine with their blood, which they now deliver you. *ἡ ζωὴ ἡ ἀληθεία*---- O the light is sweet, and a pleasant thing it is to behold the Sun!---- If the light that is in us be darkness, how great, how
sad

lad is that darkness! A God we must own, but shall not know him; a Saviour we must have, but we must that come to him, though this is life eternal to know him, and the Father who hath sent him. Duties we must do, that we may live; but we shall not understand them: Scriptures there are written to our comfort, but we must not read them. We erre, not knowing the Scripture (saith our Saviour) we erre by knowing the Scripture, say the *Roman* Catholicks. Hear, read, (saith God) and your souls shall live: Read, saith the Papist, and you shall surely dye. O wretched mankind! a great part whereof *Mahomet* hath taught not to hear reason, that they may judge in themselves what is right:--- a great part whereof the Pope hath taught not to hear the Scripture, which is no vain thing, which is our life.--- A *Bishop Hall*,
sad Religion! (if I may call it Religion) that sets up the kingdom of darkness, by which the Devil may rule in the children of disobedience.--- A Religion that hoodwinks poor people in forced ignorance (when alas! we are all too willingly ignorant) lest we should know Gods will, or any way to Heaven, but theirs; so as millions of souls live no less without Scripture, than if there were none: that forbids spiritual food as poyson, and fetcheth God's Book into the Inquisition.--- *Ibid.*

4. Although the Church and our selves by her appointment, first discovered to you the eternal truth; yet have we not suffered you to rest upon us, who may deceive, and be deceived; but have led to the Rock that is higher than us, and have

resolved your Faith into a foundation that cannot fail, the truth and authority discovered in his Word, by his Spirit.---- They, they of *Rome*, who are now so busie, will take you off from the foundation of God, which standeth sure ;-- they will perswade you that the Word of God which you know is *pure*, is *corrupt* ; that the Law of God, which you know is perfect, is defective ; that the Scriptures, which you know in things necessary evident, are *dark* : and all this to what purpose ? but to settle you upon men, who you know are a lie ; to make you rest on Councils, who, saith *Bellarmin.* himself, *l. 2. c. 11. p. 153.* *Mayerre* : Particular Councils confirmed by the Pope, may erre in Faith and Manners. Some Catholicks affirm, saith *Bell. de Concil. Ecclesiasticis, l. 2. c. 5. p. 110.* or upon Popes, whereof some have been Infidels ; and privately conferring with their *Cardinals*, said, *Oh how much gain this Fable of Christ hath brought us !* Others have been Witches, others Murderers, others Whoremongers, ravishing women in the Apostolick doors : others (as their own Records testifie) by Bribes, by Devils, by VVitches, have climbed up to the infallible Chair. Oh can you trust your souls with those men which have confessed to have given their souls to the Devil, that they might be Popes ! yea, which is worst of all, the poor Catholicks, when they have relied upon this man as infallible to day, must to morrow relie upon another Pope as infallible ; who may declare this man an Heretick : if they believe not he is infallible, they are damned ; and

See Æn.
Sylvius,
Telepho-
rus, Plati-
na, and
Baron. *Annal.*

and it they believe not he is an Heretick, when declared by another Pope to be so, they are damned too: Ah, poor men!

5. We teach you to serve the true God, and him onely to worship: and we tell you he is a jealous God, and he will not give his honour to another: and that idolatry hath been the ruine of all Nations in this World, and is the damnation of men without repentance in the World to come. You know that Idolaters shall not inherit the Kingdom of Heaven; *for without are Idolaters, Rev. 22. 15.* Yet they, they who now with fair words deceive the hearts of the simple, have a design to bring you to worship stocks and stones, with the same honour that is due to God blessed for ever! And lest your hearts should rise against *graven Images*; lest you should not bow down to them, nor worship them, against the Letter of the second Commandment; ---- *they leave out those words of that second Commandment, as a needless illustration in their Chatechisms and Prayer-books to the people.*

*“ The smith with the tongs both worketh in the coals,
“ and fashioneth it with hammers, and worketh it with
“ the strength of his arms: yea, he is hungry, and his
“ strength faileth: he drinketh no water, and is faint.
“ The carpenter stretcheth out his rule: he marketh it
“ out with a line: he fitteth it with planes, and he maketh it out with the compass, and maketh it after the
“ figure of a man, according to the beauty of a man; that
“ it may remain in the house. — Thus he maketh a
“ god, even his graven image: he falleth down unto it,*

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and

“and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God. They have not known, nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the coals thereof: I have roasted flesh and eaten it, and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth of ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? *Isai. 44. 12, 13.-- 16. to 20.*

In a voluntary humility do these men worship Angels, who said expressly to St. John, *Worship thou God*. Now you seek God in his Ordinances, and desire to see him in his holy Temple.-- If you be seduced by them, you must go onely to poor creatures like your selves.---

6. We—or do we onely? doth not our God likewise teach you, that if any man adde to his holy Word, he shall adde to him the plagues that are written in this book?— Yet if ever they prevail, you must believe more Scripture then ever God inspired, or his ancient Church received; and you must do it upon no less penalty then if God himself should speak from heaven.— Sad! You must believe what an Angel from heaven is accursed if he teach you. They have a designe, Beloved, to set up a man in stead of God, who may create new Articles of Faith at his pleasure, and impose them upon necessity of salvation. In vain,

it seems, came Christ from the bosome of the Father to reveal his will: in vain doth the Spirit lead us to all truth: in vain have we thought that our Priests lips should preserve knowledge, and that the people should seek it at their mouth: in vain have we gone to the Law and to the Testimonies, concluding that if men spoke not according to them, it was because there was no light in them. If we must lay aside all, and wait upon the Popes Oracles, how shall we be sure that he is infallible? Not because he saith so: for if he bears witness of himself, his witness is not true,----- Not because the Scripture saith so: for that (they say) is no further true then he confirms it. Not because he is *St. Peters* successour: for we are not sure *St. Peter* was at *Rome*: if he was there, we are not sure that he was Bishop there, being an Apostle of the Circumcision, *i. e.* of the Jews, and not of the Romans. "If he was there Bishop, "we are not sure he was infallible, who denyed "his Master thrice, and dissembled once:--- If he "was infallible, we are not sure he left any heirs "of his grace and spirit, --- or if any, we are not "sure he left one in a perpetual and visible succession at *Rome*:--- That he so bequeathed his infallibility to his Chair, as that whosoever sits in it, cannot but speak true; that all which sit where he sate, must by some instinct say as he taught:--- That if *Peter* was infallible by vertue of Christs promise; yet that what Christ said to him, absolutely, ere ever *Rome* was thought of, must be referred, yea, tyed to it: that the Pope
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whose

"whose life, whole pen, whole judgment, whole
 "keys may erre; yet in his pontifical Chair can-
 "not erre.-- That the line of this Apostolical suc-
 "cession in the confusion of so many long and de-
 "sperate schisms (when there was one Pope in
 "one place, another in another) shamefully cor-
 "rupt Usurpations and Intrusions, confessed He-
 "resies, open Profaness, and celebrated Infidelity,
 "neither was nor can be broken.--- If you are not
 "sure of these and many more things, whereof
 "some are impossible, most are improbable;
 "you are sure of nothing in Popery. Oh, the
 "lamentable hazard of so many millions of poor
 "souls, that stand upon these slippery termes!
 "O miserable grounds of Popish faith! whereof
 "the best can have but this security, *that perhaps it*
 "*may be true.*---

7. We and our Church have taught you a se-
 rious Religion which Angels desire to look into,
 which men reverence, which carrieth a divine au-
 thority, a heavenly awe, a spiritual power along
 with it, that prevails upon all that hear it. Ten
 men are ready to lay hold on him who is a Jew,
i. e. a professor of the true Religion;--- and say,
 VVe will go with you, for God is with you. But
 Bissop Hall. alas, they of Rome have set up a Religion *that*
made sport to our plain fore-fathers, with the remem-
brance of her gravest devotion. How oft have we seen
them laugh at themselves, whilst they have told of their
creeping Crouch, their kissing the Pax, offering their
Candles, signing with Askes, partial shifts, merry Pil-
grimages, ridiculous Miracles; and a thousand such
 May-

Maygames, which we are ashamed to name? While you are taught that decent worship, that solemn devotion, those comely approaches to the Throne of Grace, that make all Christians rejoyce to behold your order, grave, solemnn, and heavenly. We cannot but pity that Religion, whose vanities very boyes do shout and laugh at; *if for no more but this, that it teacheth men to put confidence in* Bishop Hall
Beads, Medals, Roses, hallowed Swords, spells of the Ibid.
Gospel, Agnus Dei, &c. Ascribing unto them divine virtue, ---yea, so much as is due to the Son of God and his precious blood.

You are taught to draw neer to God, to hear his Word in a Language you understand, and to make your requests known unto God, in a wholesome form of sound words you can assent to: and there come in some (it may be) when you are gathered together in one place that believe not, or one unlearned; he is convinced of all, he is judged of all: *and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.* — When they of the Church of Rome are together in one place, they all speak with tongues; and there come in those that are unlearned, or unbelievers, and they say that they are mad: so that the great God is blasphemed, Christian Religion is dishonoured, Atheism is promoted, and the world is ready to be shut up in unbelief.

8. We, our God, our Church hath taught you a Religion that teacheth to *deny all ungodliness, and all worldly lusts; to hate every false way; to allow no*
 evil

evil inclination in our nature, nor disorder or sin in our life: A Religion that teacheth us to deny our selves, to walk in a narrow way, to mortifie our lusts, to abstain from all appearance of evil, to walk circumspectly, to live without rebuke in the midst of a crooked and perverse generation, to set God always before us;---and not allow our selves or others in the least evil. The poor deluded souls of *Rome* endeavour by all means to set up a way that professeth to be a baud to sin, whilst both (in practice) they tolerate open Stews, and prefer fornication in some cases before marriage, which is honourable among all men, and the bed undefiled; and gently blanch over the breaches of Gods Law, with the name of venials, and such favourable titles of diminution; daring to affirm that venial sins are no hinderance to a mans cleanness and perfection. ---They would deceive you and themselves with a pretended power in the Pope to dispense with those sins which none can forgive but God:---They encourage one another, and the vitiously inclined world to all excess of riot, with a vain hope that sin may be bought and sold, that pardon may be had for money, and that riches will profit in the day of wrath. "So as Hell can have no *Dives*, no rich men in it; but fools and the friendless Devils indeed are tormentors there: yet men can command Devils, and money can command men.---We have taught you to *fear an oath*, and to swear in truth, righteousness and judgement, and to speak the truth one to another, for the peace and security

Bishop Hall,
ibid.

security of the world. How can men live by one another, unless they can believe what each speaks or swears to other?—But alas, *Rome* would impose upon us a Religion (shall I call it a Religion?) that allows juggling equivocations, and reserved senses in our very Oaths.—O sad! swear one thing, mean another; mock God, and deceive the world! Hear what Cardinal *Ostius* reports Ep. 87. of Pope *Clement* the eighth, who said, he urged that the King of *France* should joyn with *Spain* in the invasion of *England*:— but the Cardinal replied, that that King was tyed by an oath to the Queen of *England*; whereunto the Pope answered, (and they say he is infallible) *that the oath was made to an Heretick, but he was bound in another oath to God and the Pope;—and that Kings may allow themselves all things which make for their advantage: Indeed* (saith he, using the Duke of *Urbins* words) *every one doth blame a noble man that is not a Sovereign if he keep not his word; but supream Princes may without any danger to their reputation, make covenants and break them, or betray, and perpetrate other such like things.*

“What shall a Confessor do (saith *Franc. de Fran. S. Vic.*
 “*S. Victoria*, an ingenious Papist, and a learned re- ord. præl.
 sum. sacr.
 art. 184.
 p. 124.
 “der of Divinity in *Salamanca*) if he be asked of a
 “sin that he hath heard in confession? may he say
 “that he knows not of it? I answer, (saith he) ac-
 “cording to all our Doctors, that he may. But
 “what if he be compelled to swear? I say that
 “he may and ought to swear that he know-
 “eth it not; for it is understood that he
 know-

“knoweth it not besides confession; and so he
“swears true. But what if he be asked upon oath,
“whether he knew it in confession or no? I an-
“swer, (saith he) that a man thus urged, may still
“swear that he knoweth it not in confession; i. e.
“not so as to reveal it. O wise, cunning, deep
and holy perjuries, unknown to our fore-fa-
thers!-- Yea, which is worst of all, they do ob-
trude upon the World so many idle Legends, so
many false Discourses, so many lying Miracles,
so many pious Frauds, as that they have shaken
mens belief of all Antiquity; such ridiculous and
improbable things, that they sure can hardly deli-
ver them without laughter, (pleasing themselves
to see how they deceive the world) and their aber-
tors cannot hear them without shame and confu-
sion of face. It's a sad thing to see the wiser sort
of the World read those stories on winter-nights
for sport, which the poor credulous multitude hear
in their Churches, with a devout astonishment.
Neither do they satisfy themselves with these false
suggestions they have thrust upon the world; but
in conscience of their untruth, they go about to
deprave all Authors that may give evidence a-
gainst them; to outface ancient truths, and to de-
face all monuments of Primitive belief and pra-
ctice; leaving nothing unattempted against hea-
ven or earth that may promote their interest, and
disable us their innocent adversaries; though
thereby they blot out all Religion, and suppress
all truth.

We teach you to keep holy the Sabbath day,
pre-

prescribing the careful observation of this day and others, as the onely means to keep up the life and power of Religion in the world:—But alas! they turn not away their feet from the Sabbath, from doing their pleasure upon God's holy Day: they call not the Sabbath a delight, the holy of the Lord and honourable, neither do they honour it; but upon it they do their own ways, they finde their own pleasure, and speak their own words.---

9. Our Church indeed preserveth, teacheth, openeth, confirmeth, and urgeth the truth; yet so as (your selves being judges, and allowed a judgement of discretion :) she urgeth nothing contrary to Scripture, Sense and Reason. --- Yet if our Church were overthrown, there are they that would overthrow with it, Scripture, Sense and Reason. --- Not to mention their infinite vanities introduced to the Church, which rob poor souls of the sound and plain helps of true Piety and Salvation; they take from you one half of that heavenly, which our Saviour left for his last and dearest Legacie to his Church for ever: As if Christs Ordinances were superfluous, or they were wiser than their Redeemer, against expresse Scripture, which saith, *Drink ye all of this Cup*. They would have you mock God with a few Latine Prayers, without faith, ignorantly; without comfort, unprofitably; expressly contrary to the 14 Chapter of the 1 Epistle to the *Corinthians*.--- And lest ought should here be wanting to the affront of the Scripture, and the setting up of the

F doctrine

doctrine of Devils: they forbid to marry; yea, they teach it is better to burn *then to marry*. And when our Church hath taught you, that all things are lawful, *that every creature of God is good*, and none to be refused; all things being yours, as you are Christs:--- onely that you must admit three moderations of your Christian Liberty, Sobriety, Charity, and Duty in obedience to your Sovereign forbidding your private enjoyment of some things for publick good. --- But they of Rome will impose upon you a Religious prohibition of Meate, and differences of diet; superstitiously preferring Gods workmanship to it self, and willingly polluting what he hath sanctified. --- But wherefore should ye, being dead with Christ from the Rudiments of the world, as though living in the world, be subject to Ordinances? --- Touch not, taste not, handle not; which all are to perish with the using; *after the commandments and doctrines of men; which things have indeed a shew of wisdom, in will-worship and humility, and neglecting of the body, &c.* --- Neither may you onely go against the Word of God, but even against Reason it self: If you be a Papist, you must believe the body of Christ in ten thousand places at once, and yet in no place; you must believe it in heaven, and yet every where; you must believe it flesh, and no flesh: several members without distinction; a substance without quantity, and other accidents; or substance and accidents that cannot be seen, felt, or perceived; and so your Saviour, a monster or nothing:--- Yea, you must go against your own senses:

senses : You must see Bread, yet not believe it; you must taste Wine, yet say it's blood.--- And yet to what pass are we brought, if we cannot believe our senses ? Yea, you must worship those whom the Scriptures declare wicked, for Saints ; and adore them, whom all the world know were lewd, for *Martyrs*. --- You must honour Rebels, Villains, with Temples, Altars and Invocations : and yet you must believe them who lived according to scripture-rule, to be villains, &c. *Wickliff* a blasphemer, *Luther* a devil, *Calvin* a Sodomite, *Tyndal* a whore-monger, *Beza* and *King* apostates,---- Protestants hereticks, *Q. Elizabeth* a lewd woman, our Bishops ordained in a tavern.---- O thus, thus must you live against Scripture, against Experience, against Sense, against Reason.

10. We desire you to attend upon Gods Ordinance humbly, reverently, and in faith; and say his Ordinances are his power to their salvation that so wait upon him.--- But alas ! they of *Rome* will force you to believe that when you have prepared your selves to meet your God in his ways, yet it shall be to you onely according to your Priests intention. If he intend the Sacrament to your good, it's your *life* ; if not, you receive it to your *damnation*. Alas ! who knows when the Minister intends what he is about ? How shall you, if you are Papists, know whether you hear effectually, --- whether you pray savingly, --- whether you receive the Sacrament successfully, seeing you depend wholly upon the Priests intention ? We must needs pity that religion that

is not sure of lawful Bishops, because they know not their intention that ordained them; no regular Priests, because they know not their thoughts that ordained them:---a religion this sure, that was contrived to perplex the world.

11. We desire to be *helpers of your joy*, and promoters of your eternal comfort,--- that through the comfort of the Scriptures opened by us, you might have hope. They of *Rome* make it their business to torment and frighten you, to vex and perplex you: they will make you believe that so soon as you are born you must be cast remedilessly unto the eternal pains of hell for want of Baptism, which you could not live to desire: Thus they damn all your infants, and throw all those innocents to hell whom our Saviour thought fittest for the kingdom of heaven. And if you have lived beyond your baptism, they will fright you, poor souls, with expectation of feigned torments in Purgatory, not inferiour (for the time) to the flames of the damned. How wretchedly and fearfully must you, poor men, live? how sadly will you die in that way, wherein you are sure to go through a hell to heaven? yea, you are not sure you shall ever go to heaven; for they will perswade you that you neither can nor ought to be assured either of present grace, or of future salvation.--- We indeed wish you to make your calling and your election sure,--- but they say you cannot.--- Oh an uncomfortable religion, wherein I must enter to an eternity, but God knoweth whether of woe or weale; wherein I must say to an immortal soul,

soul, *Animala vagula, blundula, quâ vadis in loca?*
&c. — O poor soul, whither art thou going?
 Neither must you onely live in fear of your estate
 in another world, while you are in that way, but
 in infinite cares and vexations in this, — while
 they rack your consciences with the needles tor-
 ture of a necessary shrift, — wherein the vertue
 of Absolution depends on the fulness of Confessi-
 on, and that upon examination; and the sufficien-
 cie of examination is so full of scruples, (besides
 those infinite cares of unresolved doubts in this
 pretended penance) that the poor soul never knows
 when it is clear. — And that they may compleat
 your misery, — they take you off from that com-
 fort you receive from your Saviours satisfaction
 for you, and make you relye upon your works,
 whereby no man was ever justified before God: —
 yea, and when all is done by Christ and your
 selves, you must go to the flames, and thence be
 redeemed with such corruptible things as silver
 and gold.

Beloved, if they could shew you a more ex-
 cellent way for Gods glory, the advancement of
 grace, and the settlement of your comfort; we
 would perswade you to follow them, — but now
 it appears that they desire onely the advancement
 of the Pope, whom if you submit to, you may be-
 lieve what you will; for he writ to *Queen Eliza-
 beth*, that he would confirm all her and our Religi-
 on, if she would but own him head of the Church.
 Now it appears that they destroy religion, endan-
 ger poor souls, and disturb the world, onely for a
 few

few mens interests, who seek their own.—Mark and avoid them, have nothing to do with them, lest if you perish, your blood be upon your own heads: keep close to God, stick fast to his truth, keep within his Church, live by his grace, keep up the power of religion in your hearts, be at peace among your selves; and your blood be upon our heads if you perish.

Bishop Sanderson.

But if what is spoken upon examination, appear to have any repugnancie with *godliness*, in any one branch or duty thereunto belonging, we may be sure the words cannot be wholesome words. It can be no heavenly Doctrine that teacheth men to be earthly, sensual, or devillish; or that tendeth to make men unjust in their dealings, uncharitable in their censures, undutiful to their superiours, or any other way superstitious, licentious or profane. I note it not without much gratulation and rejoicing to us of this Church. There are, God knoweth, afoot in the Christian world Controversies more then a good many; Decads, Centuries, Chiliads of Novel Tenents brought in this last Age, (which were never believed, many of them scarce ever heard of in the ancient Church) by Sectaries of all sorts. Now it is our great comfort, (blessed be God for it) that the Doctrine established in the Church of *England*, (I mean the publick Doctrine, for that is it we are to hold to, passing

sing by private Opinions) I say, the publick Doctrine of our Church is such, as is not justly chargeable with any impiety, contrarious to any part of that duty we owe either to God or man. O that our conversation were as free from exception as our Religion is ! Oh that we were sufficiently careful to preserve the honour and lustre of the truth we profess, by the correspondencie of our lives and actions thereunto ! And upon this point we dare boldly joyn issue with our clamorous adversaries on either hand, Papists, I mean, and Disciplinarians; who do both so loudly, but unjustly accuse us and our Religion: they, as carnal, and licentious; these, as Popish and superstitious. As *Eliab* once said to the Baalites, That God that answereth by fire, let him him be God: so may we say to either of both; and when we have said it, nor fear to put it to a fair tryal: That Church whose Doctrine, Confession and Worship is most according to godliness, Let that be the true Church.

F I N I S.